



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

Plato and the stoics were right. Only the good have real capacity for friendship. From the Pythagorean, at least, down through the academy, porch and grove, it was developed among most philosophic schools, except the sophists. So Aristotle's *amicus Plato, sed majis amica veritas* was bold as it was historically important. In the relations between teacher and pupil, friendship has one of its chief, if not its chief, and most desiderated fields. It must be absolutely pure, free and spontaneous. The duty element alloys it. It is a token of moral distinction — the passion of noble and delicate souls; as it loses in extent, it gains in quality, and vice versa. To-day social and political and other interests have almost extinguished it. Especially since the day of romantic love of women, and since modern education has made them the companions of men, friendship in the classical sense is little developed or employed, but it still preserves its moral charm, and is cherished by great, delicate and generous souls. It is still for many the core of their moral life. While it is no longer a cosmic force as in early philosophic systems, and no longer fills a place as large as did love in the ages of the early Christians and chivalry, it is on the verge of a renovation, both in ethics and in modern life.

V.—PHILOSOPHICAL.

Eros und Erkenntniss bei Plato, in ihrer gegenseitigen Förderung und Ergänzung. Von CARL BOETTICHER. Berlin, 1894. Wis. Beiträge für Jahresbericht des Luisenstädtischen Gymnasiums.

Neither M. Koch nor H. Hille has really shaken the Schleiermacher-Zeller idea of Eros as identical with the philosophic impulse. Plato himself probably lived out this idea, but the Eros is also clearly connected with the theory of knowledge. From a study of this doctrine in the *Lysis*, *Phædrus* and the *Symposium*, the author concludes that both Eros and knowledge point to pre-existence and immortality. One seeks the beautiful-good, and the other true existence. These are the same, but the good is supreme and so love is highest. Knowledge is reminiscence, and is determined by the degree of perfection which Eros attains, for the latter is but the impulse to the pre-existent, to get back or return, as some etymologists of religion suggest. It is the bottom lust toward perfection.

Wesen und Entstehung des Gewissens, eine Psychologie der Ethik. Von DR. TH. ELSENHAUS. Leipzig, 1894, pp. 334.

This essay obtained the first prize offered by the theological faculty in Tübingen for the best treatment of the question whether the basal element of ethics is *a priori* or empirical, but it has since been greatly expanded and rewritten and radically changed. The first 160 pages are historical. The last part traces conscience up from biological bases, through organism and animal instinct, and the crude custom of primitive man. But the highest ideal of a completely evolved conscience is found in the Christian ideas of God's kingdom.

Die Psychologie des Unsterblichkeitsglaubens und der Unsterblichkeitsleugnung. Von G. RUNZE. Berlin, 1894, pp. 244.

The author, a Berlin professor, in his series of studies of comparative religious sciences, publishes this volume, which is to be followed by a second part on Immortality and Resurrection, as the first in his series. The idea of immortality originates partly in animism, partly in wish, in dream, in the difficulty of conceiv-